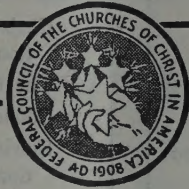
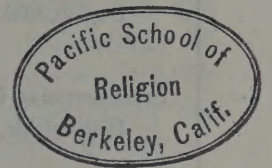


Federal Council BULLETIN

Vol. XVI, Nos. 9 & 10



November—December, 1933



Twenty-Five Years Ago — and Today
1908—1933

An Anniversary Editorial

President Roosevelt to Address Council
An Anniversary Announcement

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

UNITED BRETHREN IN CHRIST, NATIONAL ADULT CHRISTIAN EDUCATION CONVENTION

Dayton, Ohio.....November 8-10

INTERNATIONAL GOODWILL CONGRESS

Philadelphia, Pa.....November 10, 11

UNITED STEWARDSHIP COUNCIL

New York, N. Y.....December 1, 2

FEDERAL COUNCIL OF CHURCHES, 25TH ANNIVERSARY MEETING

Washington, D. C.....December 6, 7

HOME MISSIONS COUNCIL

New York, N. Y.....January 9, 10, 11, 1934

COUNCIL OF WOMEN FOR HOME MISSIONS

New York, N. Y.....January 9, 10, 11, 1934

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

New York, N. Y.....January 3-5, 1934

COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

New York, N. Y.....February 20, 21, 1934

GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH

Jackson, Miss.....April 26-May 7, 1934

TENTH NATIONAL CONVENTION, EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A.

Milwaukee, Wis.....August 21-24, 1934

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VOL. XVI, Nos. 9 & 10

NOVEMBER—DECEMBER, 1933

THE EDITORIAL OUTLOOK

President Roosevelt to Address the Council

ON December 6 and 7 the Federal Council of the Churches will convene in a special session in Washington, D. C., to consider concerted measures for spiritual recovery and advance. The central emphasis will be upon the girding of the churches to meet the present emergency with a strengthened morale and a renewed faith in their own mission.

The President of the United States has honored the Council by accepting its invitation to deliver an address in Constitution Hall, on the evening of December 6, in commemoration of the quarter-century anniversary of the creation of the Council. His address will be broadcast over a nation-wide network, so that friends in all parts of the country can hear his impressive message.

Twenty-five Years Ago—and To-day

DECEMBER, 1933, marks the completion of twenty-five years of increasing coöperation of the Protestant denominations through the Federal Council of the Churches of Christ in America.

A quarter of a century is a short time, but it has been sufficient to introduce a new epoch into American Protestantism. The old era of divisive, unrelated, competitive denominations is now passing. The new day of coöperation, of fellowship, of a working unity, has dawned.

Twenty-five years ago there was little teamwork among the denominations. There was no national body through which they could coöperate. To-day, twenty-five denominations are working closely together in the Federal Council.

Fuller unity of action is still needed, but the principle of coöperation is now established.

Twenty-five years ago there were virtually no local agencies for coöperative action by the churches of the same community, and no national agency to promote local coöperation. To-day, councils of churches have been established in most of the major cities of the country.

Twenty-five years ago there was only a single state council of churches. To-day there are councils of churches in seventeen states, seven of these with an executive staff, bringing the regional denominational officials into regular conference and furthering a coöperative development of church extension.

Twenty-five years ago there was no world-wide organization of Protestantism binding the churches of the different nations together. To-day, in Geneva, Switzerland, there is a world headquarters for Protestantism, with the collaboration also of the Eastern Orthodox Churches, bringing the national churches into international coöperation in Christian work.

Twenty-five years ago there was no coöperative effort to stimulate pastoral and personal evangelism. To-day, through the Federal Council, interdenominational conferences for furthering united evangelistic effort and for deepening the spiritual life are held every year in leading cities of the nation.

Twenty-five years ago there were no combined plans for cultivating the devotional life. To-day the "Fellowship of Prayer" every Lenten season unites people of all denominations in daily meditation, and a magazine for daily devotional use throughout the year has been launched on an interdenominational basis.

Twenty-five years ago there was no central

agency through which the churches could have utilized, promptly and unitedly, the marvelous new invention of radio for the proclamation of the Christian message to millions otherwise unreached. To-day, under the auspices of the Council, a nation-wide net-work of stations broadcasts every week, from coast to coast, three Sunday afternoon religious services, a daily period of morning devotions, an evening period of worship through song and a mid-week program of "Religion in the News."

Twenty-five years ago the churches had no specialized agencies for keeping abreast of social and industrial changes and furnishing accurate information to ministers about these changes. To-day, in the Federal Council, there is a bureau of research and education, studying contemporary social problems as they affect the work of the Church.

Twenty-five years ago there was no central agency for expressing the Christian conscience on social, economic and industrial problems. At the first meeting of the Council, a definite body of "Social Ideals" was adopted as objectives for the churches. Since then those Ideals have been adopted by nearly all the denominations, and to-day the revised Social Ideals constitute an impressive platform of united effort.

Twenty-five years ago there was no provision for relating the charitable and social work of churches and church institutions to the new profession of social work in the community. To-day there is a National Conference of Church Social Work, seeking to bring spiritual influences into professional social work.

Twenty-five years ago there was no concerted program for strengthening Christian family life. To-day the Federal Council is providing a united educational leadership in this field.

Twenty-five years ago the churches had no effective method for making their collective influence felt in opposing measures likely to lead to war or in promoting constructive endeavors for peace. To-day the Federal Council is persistently furthering international understanding and goodwill, and the churches are regarded as among the foremost influences for world peace.

Twenty-five years ago there was no means for focusing church influence against racial prejudice and ill-will. To-day the Federal Council is engaged in a persistent educational campaign of inter-racial understanding. The

collaboration of white and Negro bodies in the Council has become one of the most noteworthy programs of inter-racial coöperation anywhere in the world.

Twenty-five years ago there was no continuing organization to which the responsibility could be delegated for carrying out new tasks demanding the attention, not of one denomination, but of all. To-day, in the Federal Council, there is a body prepared to assume such responsibilities whenever they arise, whether at home (as in the oversight of religious work in the Conservation Camps) or abroad (as in setting up an agency for China Famine Relief).

Thoughtful observers increasingly agree that the Federal Council has abundantly demonstrated its indispensability to the effectiveness of Protestantism, providing a necessary center of collective activity and a united leadership in the most crucial moral and spiritual problems confronting the nation and the world.

After twenty-five years the Federal Council is no longer an experiment. The period of uncertainty as to whether Protestantism can really be coöperative has passed. The foundations of the Council have been deeply laid in the official action of the denominations and have been tested by experience. Here is something on which to build confidently for the future.

Church Union in America During Twenty-five Years

DURING THE twenty-five years of the Federal Council's history the number of denominations affiliated with it has been happily reduced by the consummation of several church unions. In 1911, the Free Baptists began a merger with the Northern Baptists. In 1920, the Welsh Calvinistic Methodist Church united with the Presbyterian Church in the U. S. A. In 1922, the Evangelical Association and the United Evangelical Church combined to form the Evangelical Church. In 1931, the Congregationalists and the Christians united in the "Congregational and Christian" churches. Other unions in which the Council has had a vital interest were the formation, in 1918, of the United Lutheran Church out of what had previously been three separate groups and the creation in 1923 of the United Church of Canada combining Methodist, Presbyterian and Congregational bodies.

When one surveys this record of six impor-

tant unions in American Protestantism in a quarter of a century, his pessimism over what has been called its "congenital divisiveness" begins to disappear. It seems clear that the pendulum is no longer swinging toward further separation but toward union. Most of these unions have been mergers of denominations that were fairly similar in doctrinal background, type of worship and form of government. In other words, the movement toward union starts in the combining of those groups that have no differences important enough to keep them apart. This is as it should be. It is within each family group that unity should begin.

Still another union—and one of the most significant—between two constituent denominations of the Federal Council became assured last month when the Evangelical Synod of North America in its quadrennial conference in Cincinnati voted unanimously to unite with the Reformed Church in the U. S. The resolution on the subject expressed the profound conviction that the two bodies are "founded and grounded on the same essential Protestant doctrines of Christian faith and ideals of Christian life." The General Synod of the Reformed Church had unanimously voted in favor of the merger at its triennial meeting in Akron last year. The unanimity in both gatherings is a most inspiring thing.

While not itself an agency for organic union, the Federal Council is constantly creating the conditions out of which union can naturally come. By bringing the different denominations into fellowship and coöperation in common tasks, the Council is ministering to the mutual understanding and the oneness of spirit which alone can make union possible or truly significant.

"New York Times" Appraises the Federal Council

(Reprinted from the *New York Times*)

TWENTY-FIVE YEARS ago was begun an experiment which has been characterized as a 'new epoch in Protestant history.' For nearly four hundred years the trend had been in the direction of multiplying denominations and accentuating differences in polity or creed. The organization of the Fed-

eral Council of Churches of Christ in America was a face-about from isolated denominationism. No surrender of creed is involved on the part of any one of the more than a score of denominations with a present communicant membership of more than twenty-two million. This is rather a union in deed—in behalf of causes and activities which they can unitedly support. There has been found to be enough unity in the great central things for which these several denominations stand to give common ground for action.

"The movement is not an effort to create unity but a recognition and expression of a unity that already exists. There is good reason to expect that from this acting together advance will be made to a greater measure of fellowship in things of the spirit as well as co-operation in the 'temporalities' which are incidental to spiritual enlargement—the practical needs of daily life. . . .

"One of the stated purposes of the Council was to secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people. Especially has it given voice to the desire for peace on earth and in support of international coöperation for promoting it. But more important than any of the concrete programs of work which the Federal Council has carried out is the fact that the Council is itself a demonstration of the spirit of unity. In its own fellowship and in its relationships with other bodies it has shown that the churches are not sectarian and separatist in spirit, but can and will work together in a great common cause."

Meeting the Crisis in Our Relations With German Protestantism

ONE WHO IS a loyal member of the Christian Church must be cheered by the testimony of such an observer as Mr. Ernest Mowrer, author of *Germany Sets the Clock Back*, that the resistance in the churches to state domination was the most hopeful element in the recent story of revolutionary changes in Germany. Those who are well informed as to what has happened know that a heroic minority has battled for the essentials of the Christian faith which puts God first

and regards all men of whatever race as potentially part of one great family in Christ.

The problem of the Christian churches outside of Germany narrows down to this: How can we remain in fellowship with the German Evangelical Church, accepting its expressed desire for coöperation, and at the same time express adequately our concern over certain tendencies in that church against which a very strong protest has been raised, both in Germany and elsewhere? To split the Church is very easy, but the process does not accomplish any good for the Kingdom of God, as two thousand years of history eloquently witness. How can we show our sympathy with the protesting minority, unorganized as it is and without the usual channels of communication, and yet not increase the difficulties of its position in a land hysterical under revolution? If ever there was a time when the churches needed the benefit of mutual consultation, of brotherly criticism, and coöperative thinking, it is now.

In the providence of God the last twenty-five years have seen the development of facilities for conference and coöperation on a hitherto unknown scale. One may well believe that God has given us the instrument of church federation for such a crisis as now confronts us.

The present situation serves to emphasize the indispensable character of the unified Christian bodies which have been developed around the idea of unity through federation, on a national scale in the Federal Council, on a world scale in the Universal Christian Council, recent meetings of which are described on other pages of the BULLETIN. Without these interdenominational and international organizations of the churches there would have been almost no opportunity for the kind of frank and friendly consultation that has taken place or for direct contacts with the new German Church through which, in a spirit of fellowship, the conscience of Christendom has been expressed.

When the German National Synod met in Wittenberg a few weeks ago the constitution adopted did not include the so-called Aryan clause which had unhappily found a place in the constitutions of several regional synods. The fact that this clause was not adopted nationally by the German Church is reported, by those in a position to know, to have been largely due to the concern expressed by churchmen of the rest of the world.

Merely local expressions of concern, on the one hand, and collective denunciatory protests, on the other, are alike uncalculated psychologically to help a bad situation. The third alternative, and that which the federated churches have chosen, is direct consultation with the German leaders, evidencing desire for mutual understanding and at the same time conveying honest and even drastic criticism.

Fifteen Years After the Armistice— Another World Crisis

“LET US NOT be deceived by the superficial talk of those who imagine that because men use the word ‘peace’ the curse of war has been abolished. The wound is deep. The root of the trouble is in the heart. Many persons think the problem is an economic one. It may be in part, but it is primarily a religious one. If the problem is ever settled, it will be settled by the Christian Church. Christian men and women must face this problem and never allow their eyes to wander away from it. If we are indeed the followers of the Prince of Peace, then we must work for peace and make sacrifices for it. A preacher is never nearer to the center of the Gospel than when he is urging men to think peace, and he is never more faithful to his mission as an ambassador of the Son of God than when he is exhorting men to work with their might against the genius and schemes of those who in blindness are endeavoring to perpetuate the reign of Cæsar.”

These words of Dr. Charles E. Jefferson might well be regarded as the keynote of this year's observance of the Armistice season by the churches. They know now, if not before, that peace will never be accomplished through the adoption of resolutions—that they “must work for peace and make sacrifice for it.”

Special stress was laid in this year's observance on the concrete steps that must be taken if the peace ideal is to be transformed into reality. At the suggestion of the Federal Council's Department of International Justice and Goodwill, there was a widespread emphasis on the need for a general and drastic reduction of armaments, international consultation by the nations whenever war threatens, adherence by the United States to the World Court, international control of the traffic in arms, prohibition of the export of arms and munitions to

nations violating their peace pledges, and world economic coöperation. Forty thousand copies of the Federal Council's Armistice pamphlet, embodying this program, were distributed in the various communions.

Meanwhile the nations are treading dangerously close to the precipice of armed conflict. The situation in Germany is pointed to by the spokesmen of various governments as being a menace to peace and hindering the progress of disarmament. There can be no doubt that this is true. Germany's abrupt refusal to continue in the disarmament negotiations at Geneva is pointed to as still another reason why the military establishments of the great powers must be maintained. But the refusal of the armed powers to disarm cannot be excused. For ten years prior to the Hitler regime German foreign policy was guided by such pacific-minded statesmen as Stresemann and Bruening. The military powers did not take advantage of this situation to reduce their armaments.

The present world crisis makes it necessary for the armed powers to face the facts of their own moral and political dereliction. The former Allied nations, as signatories to the Treaty of Versailles, and the United States, as a signatory to the Treaty of Berlin, solemnly covenanted with Germany to reduce their own military establishments. The promise has not been kept. On the contrary, these nations have increased armaments. Germany's withdrawal from Geneva must not be permitted to soften the condemnation which must be laid upon the nations that have failed to honor their disarmament pledges.

The present situation can be corrected only by a sharp reversal of the armament policies pursued by the great powers during the past decade. Whole-hearted support must be given to the world's peace machinery. It is through this machinery that the wrongs born of the World War must be righted and all international conflicts settled.

The Lesson of Repeal

THE Eighteenth Amendment has been repudiated by the thirty-six states whose affirmative vote on repeal is necessary to effect the change. The amassing of the repeal vote has been accomplished in an almost

unbelievably short time. A year ago it would have been a rash person who would have predicted the landslide. True, the vote has been light, but that fact only indicates that the dry sentiment of the country has lost its confident, crusading quality in the face of an inevitable tide.

It is too early to speak with any assurance as to the effect of this extraordinary reversal of national policy, but it is not too early to inquire into its meaning. The BULLETIN a few years ago shared the general belief that repeal of the Eighteenth Amendment was out of the question. Why has it come about?

First, it should be recognized that the depression has had no small influence on the rapidity with which prohibition was repudiated. The demand for governmental revenue has been insistent, and we have witnessed a striking demonstration of the way in which economic insecurity influences moral judgment.

Secondly, the great reform effort has patently disappointed the hopes of the nation, even when full recognition is made of indisputable beneficial results that have flowed from the abolition of the saloon. A reform brought about by absolute legislation in a matter affecting the habits of the people can be made effective only when the hostile sentiment is confined to a manageable minority. Dissatisfaction with law is encountered in every area of government but a growing non-conformity is fatal to a law which every citizen has it in his power to violate at will.

Thirdly, national prohibition has given us a memorable example of what has been proclaimed continually from our pulpits and in our church press—the impossibility of carrying mass action for social reform beyond the point where it is sustained by the moral convictions of men and women. No form of social reconstruction can succeed without a sustaining purpose in individual human lives.

The time will probably come when prohibition will return, for the liquor traffic is an unmitigated evil which we cannot hope to eradicate fully without prohibitory law, but such legislation will never be effective without the moral support that is born of deep conviction and a habit of abstinence on the part of an overwhelming majority of the people.

Christians of the World Face German Situation

THE CYNICAL disdain for international conferences which is now so unhappily common cannot be found in any of those who observed the meetings of the Universal Christian Council for Life and Work at Novi-Sad, Yugoslavia, last September. Meeting near tragic Sarajevo, the consciousness that the world is too strong for a divided Church was in all minds at the start; but the deep concern of all was how the degree of unity already attained could be preserved in the face of the recent revolutionary changes in German Church life.

Fortunately, the majority of those who took part in the difficult deliberations incidental to the adoption of a clear policy in future relations with the new Evangelical Church of Germany were old friends accustomed to work together. Back of them lay the years of co-operation and consultation which had made the famous Stockholm conference of 1925 a possibility and an increasing reality as a path toward unity in the non-Roman church world.

The conference at Novi-Sad reminded one of Jesus' view that one who loves must be free to criticize, and that only the criticism of one who has the attitudes of love can be effective. At times it seemed quite impossible to avoid a split. But deeper even than the differences was the conviction that God had some mission for this ecumenical group to perform together. And more powerful than racial or national divergencies was the unifying force of the common loyalty of all to the God and Father of our Lord and Saviour Jesus Christ.

The attempts made to find a statement which would truly represent the mind of the Council were many. Thanks finally to the patience, the insight, and the gifts of crystal-clear expression possessed by the Chairman, the Lord Bishop of Chichester, there was developed a plan of action which won in the main unanimous approval and was dissented from in only one particular by one member of the Council. It provided for transmitting to the German Church the misgivings of the churches of other lands regarding certain policies of the German Church—especially with reference to the so-called Aryan paragraph, which discriminates against Jewish Christians—but for doing so in a kindly and fraternal way. The time has not yet come when one can estimate the importance of this achievement; but when one studies all of its implications it does not seem too much to say that it marks a turning point in European church relationships which may prove epoch-making. It means that despite deep concern and many misgivings of certain features of that trend, and despite the temptation to separation based on that criticism, the policy of a united study of the task of the churches has been deliberately chosen by a responsible body of highly

international and interconfessional character. It paves the way to an interpretation of the German situation not merely from the outside but from the inside—not by hostile but by friendly critics, not in the spirit of censoriousness but in the spirit of those who recognize the shortcomings of all churches in every land.

In another respect the meeting at Novi-Sad was unique. For the first time in history a responsible delegated body representing the Protestant, the Anglican and the Eastern Orthodox churches of the world met under the auspices of the Eastern Orthodox Church. The opening service in the Cathedral of Novi-Sad was a memorable occasion, but even more impressive was the meeting to which the delegates were taken by their hosts in the Serbian hills near the famous monastery of Kovil. There in an open field, surrounded by forests, 10,000 peasants massed themselves about the temporary platform on which a three-hour service was celebrated as one would find it celebrated only in the Eastern Orthodox lands.

The time may come when the Novi-Sad meeting of the Universal Christian Council, regarded by the Germans as the most official of all contacts with the churches of the non-German world, will be seen as a turning point in ecumenical relations at a time full of menace for the western world. After the meeting one of the American members who has been connected with practically all of the ecumenical movements for the past twenty years said with deep feeling: "That meeting may have decided the issue between peace and war. It certainly decided the outstanding problem before the Western Churches. If nothing else had come of all the expenditure of time and money for these international church gatherings in the past four years than this discussion and this decision, it would all have been proved eminently worth while."

And I think he was right. The individual denominations are not in a position to deal with this problem. There is only one central place where the matter can be naturally thrashed out and where the dealing with it will be considered by the German church leaders as official. That is in the Universal Christian Council. That so much of the agenda of the meeting should have been absorbed in this way was not foreseen. But no one for a moment felt that anything more valuable for the Kingdom of God could have happened than that it should be so absorbed. Only men who knew and trusted one another and were surrounded with the evidences of Christian life as a bond which reaches across all races and national lines could have gone through that discussion without the lifting of a voice in anger or the speaking of a harsh word. The spirit of God seemed truly to have been guiding the minds and the speech of men.

HENRY SMITH LEIPER.

The Church and the National Life

By Honorable Henry A. Wallace, Secretary of Agriculture

(Part of an address before the Editorial Council of the Religious Press, which will be of special interest in the light of the new "Social Ideals of the Churches")

THE spirit which we employed and which we extolled throughout the expansionist era in our history was the spirit of the pioneer. A proud and rugged individualism carved a nation out of the wilderness. Probably no other spirit would have been so well adapted to the rapid growth of a new nation on a new continent. Our pioneer forefathers, confronting physical hazards and obstacles which do not exist for us, had need of all the physical and moral stamina they could summon. It is not surprising that they turned so much to the Psalms of David for spiritual meat and drink. The Psalms seemed to typify the rugged individual, fearless, prepared to meet his God face to face. Sometimes I think that a Divine Providence may have brought forth that spirit in men, at the time it was most needed, in order to make it possible to conquer this continent.

The pioneers lived in a *scarcity* economy. The first obligation was to produce enough of the necessities of life to go around. It meant hard work, discouraging work, often disagreeable and unpleasant work. But because it had to be done, because starvation and deprivation might result if it were not done, men made a virtue of work. If the task was monotonous, the more reason for spurring on the worker with the message that work was a virtue; leisure, anti-social. Likewise, it became always right to save, rarely right to spend.

Now I do not speak of this pioneer age and these pioneer virtues disparagingly. But I make a distinction between the pioneer era and our era; and I make a distinction between the attitudes that properly dominate one era, and the attitudes that ought properly to dominate another.

Now, the fifth or sixth generation beyond those old pioneers, we have come to a time of *abundance*, instead of penury. But because we have not learned how to live with abundance, men go hungry and ragged. Because our great business institutions saved too strenuously in the fat years, and accumulated huge corporate surpluses at the cost of their workers' purchasing power, demand lagged far behind supply, depression came, and men lost their jobs.

Thrift and saving are fine things in moderation, but when everyone engages in them, business becomes stagnant. Excessive saving is as great a sin as speculation and extravagance. Excessive saving, quite as much as extravagance, is absolutely contrary to the spirit of the

Sermon on the Mount. Either extreme is socially disastrous. The true social order requires a balance between production and consumption which will not permit the fear of unemployment, sickness, and old age.

It cannot come as a result of individuals proceeding along separate paths, heedless of the common objective. The simple fact is that what is good for the individual is not necessarily good for the group. The social order we long for can come only if we consciously develop the necessary social machinery, in the operation of which each of us will have a responsibility.

The depth of our recent economic and social distress may furnish the impetus with which to smash the shocking paradox of surplus wheat in Nebraska and breadlines in New York City. Certainly, that paradox displays the fact that we have created abundance, but don't know how to manage it. It becomes obvious that the conquering of external nature avails nothing unless the minds and hearts of men are right.

We are coming into a world where it is scientifically and mechanically possible to have a superabundance of the good things of life. At the present time we have an agricultural and industrial plant which, with the labor that is lying idle, could easily produce twice what is now being produced. With the inventions which are clearly within our grasp during the next ten years, we could easily produce twice as much. The shortcomings are in the selfishness of the human heart which still holds to the idea that there is a fundamental and essential shortage of the good things of life for which we must all scramble, and partly in our inability to work out an economic system based on fundamental justice rather than superficial and legal justice.

The prophets of old had this idea of social justice very strongly in their hearts. Look through Micah, and read the Sermon on the Mount once more, to see how this religious message of social justice, and this vision of living with abundance, has come down through the ages.

Is our spiritual life to-day awake to the need for social justice, and have we souls rich enough to endure abundance? I do not know. I think that is the challenge of the Church to-day. The Church should be afire to-day with the keenness of its desire to bring about social justice.

I am not proposing that the Church leave its proper sphere for the spheres of economics and politics. As

Stanley High has so well put it: "The Church . . . is not called upon to go tinkering 'round with a pair of economic pliers in one hand and a political monkey wrench in the other. The business of the Church is neither to build the machinery nor to repair it, but to declare the purposes that ought to dominate its architects and operators. The importance of organized religion to our world will be measured not in terms of the social legislation it has introduced, but in terms of the legislators it has socially inspired; not by the profit-sharing enterprises it has established, but by the profit-sharing motives it has created."

It is the job of government, as I see it, to devise and develop the social machinery which will work out the implications of the social message of the old prophets and of the Sermon on the Mount; but it remains the opportunity of the Church to fill men's hearts and minds with the spirit and the meaning of those great visions. They have meaning to-day to an amazing degree, if only we will look about us with eyes clear of prejudice and greed.

Pennsylvania Advances in Education and Comity

Two important advances have taken place in the Pennsylvania Council of Churches recently: the development of the "unified staff" in Christian education and the progress in comity conferences.

The "unified staff" provides not only for the coördination of the State Sabbath School Association and the Council of Churches but also for the unifying of the work of the former and of the denominational field representatives for Christian education. A summer schedule was adopted for leadership training camps which eliminates duplication of effort and a program of close coöperation was outlined in which dates were cleared by the State Sabbath School Association and the denominations for the coming Fall and Winter.

A comity conference covering six counties was held at Mifflintown last summer and was attended by official representatives of the following five denominations: Methodist Episcopal, Presbyterian, Reformed, United Brethren and United Lutheran. Three district superintendents, a presbyterial executive, a synodical president and stated clerks of a classis and a presbytery, and a number of others who are members of comity committees, spent an entire day in frank and prayerful conference, with the result that the denominational officials will coöperate in a program which includes the actual combination of churches and should save hundreds of dollars and strengthen many weak churches which now are struggling for existence.

In the last decade the Pennsylvania Council of Churches has not had a single year without some denomination joining its ranks.

Federal Council Considers German Problems

As the meeting of the Universal Christian Council in Novi-Sad brought churchmen of the world together to study their relations with the German Church, so a dinner-discussion at the Riverside Church, New York, on October 26, assembled 350 American churchmen in the same spirit of fellowship to consider the same issue. The meeting was under the auspices of the Federal Council's Department of International Justice and Goodwill and of the Department of Relations with Churches Abroad.

The meeting was honored with the presence of James G. McDonald, whose appointment by the League of Nations as High Commissioner to deal with the problem of refugees from Germany had been announced on the same day. He spoke briefly about the general political situation in Europe to-day.

The German guest of honor was Professor Julius Richter, of the University of Berlin, the honored leader in foreign missionary work. Doctor Richter gave an inside view of the situation in Germany, and especially in the German churches. He defended Chancellor Hitler's foreign policy and also expressed the strong judgment that he had saved Germany from communism. He emphasized the new spirit of unity and hope among the German people to-day. He hoped that anti-Semitism in Germany is a "passing phase" and regretted its manifestation in the Church in the proposal of an "Aryan clause." He voiced the hope that its rejection by the National Synod of the Church would lead to modifications.

Dr. Adolf Keller, who had just arrived from Switzerland, was called upon to discuss the situation as it appeared to a neutral neighbor.

Dr. Reinhold Niebuhr asserted that the rise of the Nazi movement could only be understood by recalling the gross injustices done to Germany by the Versailles Treaty. He held that the blame for Germany's leaving the Disarmament Conference rested on the armed powers. At the same time he found it impossible to condone the treatment accorded the Jews in Germany or the ruthless suppression of freedom. Doctor Fosdick also expressed warm sympathy with Germany in her political problems but held that she was alienating the good will of the world by her anti-Semitism, which he regarded as one of the worst crimes ever perpetrated in Western civilization.

Following the addresses, there was a period of informal discussion. Members of the audience raised various questions, addressed chiefly to Professor Richter, designed to secure more detailed information about conditions in Germany, and more particularly about the problems confronting German Protestantism today. There were many expressions of admiration for the stand made by Christians who are resisting domination by the State.

Dr. Albert W. Beaven, President of the Federal Council, presided.

Council Calls for Armament Reduction

THE WORLD Disarmament Conference will resume its sessions on December 4. Despite all obstacles, the churches remain fixed in their purpose to work for its success. Hundreds of local congregations participated in the disarmament campaign which was held throughout the entire nation during the first ten days of October. President Mary E. Woolley, Chairman of the Federal Council's Department of International Justice and Goodwill, was one of the principal speakers at the Washington disarmament mass meeting, and Secretary Walter W. Van Kirk addressed the New York gathering.

The Executive Committee of the Federal Council has expressed concern over the delays that have thus far obstructed the progress of the disarmament movement. "Called together," the Committee said, "for the high purpose of delivering mankind from the menace of a competitive militarism, the nations participating in the Conference have deferred action until, to-day, the world stands upon the brink of international disaster. We cannot blind our eyes to the gravity of the existing world situation. A threatening war hysteria is manifesting itself in many places."

The statement of the Executive Committee said:

"Preparations for war continue despite the solemn pledges of nations to use only peaceful means in the settlement of their international disputes. Our government, even though within its treaty rights, has launched, to our sincere regret, a \$238,000,000 naval building program. Other great powers continue to spend vast sums upon their military and naval establishments. Moreover, these armaments, involving as they do the expenditure of billions of dollars annually, gravely hamper the efforts now in progress to achieve world economic recovery. We cannot give our moral approval to the continuance of a system of armaments which upon the one hand fosters the war spirit and upon the other hand endangers the economic well-being of people everywhere.

"The time has come for bold and decisive action. We voice again our insistent desire for an immediate and drastic reduction of world armaments. We see no reason why further naval reductions cannot be immediately provided for without waiting for the projected naval conference in 1935. Such an agreement would make possible the scaling down of the naval building programs of our own and other governments.

"We strongly believe that the process of reducing armaments should be continued. We give our moral support to our government's proposal that the United States will not interfere with collective action against a nation recognized by all to be an aggressor. We commend likewise the acceptance by the United States

of the principle of international supervision of armaments, provided arrangements are made for an immediate reduction of existing armaments.

"Specifically, we believe that an effective disarmament treaty should contain the following minimum provisions: (1) substantial reduction of existing armaments; (2) effective supervision of armaments and of arms manufacture and trade; (3) abolition of aggressive weapons within a definite period; (4) limitation of expenditure to prevent rivalries in armaments; (5) a permanent organization to carry on the work begun by the Disarmament Conference.

"We appeal to all the members of our churches to join in earnest prayer that the negotiating statesmen will be given spiritual strength sufficient to meet the challenge of the present hour."

Prominent churchmen have also been sending personal appeals to the Honorable Arthur Henderson, President of the World Disarmament Conference. The following are a few excerpts:

Dr. Albert W. Beaven, President of the Federal Council of the Churches:

"There are so many indications that we are drifting toward bitter international attitudes, that we are increasing our armament, and that a war is in the not far distant future, that it seems to me a matter of almost tragic importance that a definite constructive step in the direction of disarmament shall take place."

Rt. Rev. G. Ashton Oldham:

"On an historic occasion in this country, when the resumption of specie payment was being discussed, Salmon P. Chase remarked in a letter to Horace Greeley, 'The way to resumption is to resume.' Likewise many of us feel that the way to disarmament is to disarm."

Dr. William Pierson Merrill:

"The whole world is looking to Geneva for specific action that shall lessen the crushing burden and serious danger of armaments on the present scale, and prove that the nations of Christendom respect their plighted word."

Dr. Robert E. Speer:

"Is it too much to hope that some nation will have the courage and wisdom to do right in the matter of disarmament even though it has to act alone? Has the issue not at last become so clear that some nations at least will refuse any longer to do wrong because all nations are not yet ready unitedly to do right?"

Dean Luther A. Weigle:

"We must not let our possession of more deadly weapons for wholesale destruction than former generations had cause us to sink into greater barbarism than they. Civilizations far more primitive than ours have disapproved the use of poison arrows."

Spiritual Recovery Conferences Across the Nation

ONE OF the distinctive services being rendered by the Federal Council through its Department of Evangelism is the holding of a series of one-day "Spiritual Recovery Conferences" in many cities over the nation. One series is being held this autumn and another is being planned for the coming winter and spring. The purpose is not to present any "cut and dried" evangelistic program to a local community but rather to stimulate the evangelistic spirit and help the churches achieve their own goals. One of the most valuable contributions is the deepening of a sense of united responsibility on the part of the pastors.

These conferences are held in coöperation with the city federations of churches. The speakers, some four or five in number for each city, are the officially appointed representatives of their denominations. Many cities where conferences were held last year have urgently requested a return visit.

The autumn series began in Baltimore September 25, with 200 ministers present. At the Pittsburgh meeting on October 2, there were 300 ministers present, and in the evening 700 young people. In Philadelphia on October 9, there were 300 ministers in attendance and in the evening a large laymen's meeting. In Altoona, on October 30, the ministers within a radius of twenty-five miles attended the day's sessions.

The conferences on the Pacific Coast are being held as follows: Seattle, November 6; Portland, November 7; Sacramento, November 8; Oakland Bay District, November 9; Fresno, November 10; Los Angeles, November 13, and San Diego, November 14. Fifteen different speakers are being used on the Pacific Coast team.

A conference will be held in Boston on December 11 with Dr. Albert W. Beaven, Dr. F. L. Fagley, Dr. C. L. Goodell and Dr. Jesse M. Bader as the team.

The January series will be held in the following Atlantic Coast cities: Washington, January 8; Richmond, January 9; Raleigh, January 10; Columbia, January 11; Charleston, January 12; Jacksonville, January 15; Tampa, January 16; Saint Petersburg, January 17.

The February series will be held in Louisville, February 5; Nashville, February 6; Birmingham, February 7; Montgomery, February 8; and New Orleans, February 9.

DOCTOR GOODELL IN NOVA SCOTIA

From October 15 to 19, Dr. Charles L. Goodell, of the Department of Evangelism of the Federal Council, was in Halifax, Nova Scotia, speaking at the Pine Hill Divinity School of the United Church of Canada, and in the churches of the city. He was most cordially received throughout the city. This is the first visit made by a representative of the Federal Council since the United Church became affiliated with the Council. Doctor Goodell spoke at a meeting of the Presbyterian churches of the Province and at a special meeting of Halifax laymen, opened the year at the Pine Hill Theological School, and gave an address over the radio.

Dr. Clarence Mackinnon, principal of Pine Hill Divinity School, writes:

"Seldom has a visitor in so short a time delivered so many addresses and awakened so enthusiastic a response."

"Public Confession of the Sin of Lynching"

THE SUGGESTION that the churches of the nation should "make public confession of the sin of lynching" because of the lynching in Princess Anne, Md., in October, was made by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches. He declared that "such outbursts of mob violence and race hatred make us realize how far we are from being truly civilized or Christian in an important phase of our social life."

In making the statement, Doctor Cavert explained that he did so on the basis of many official declarations which have been made by the Federal Council and its Executive Committee on the subject of lynching. The statement was as follows:

"That such outbursts of mob violence and race hatred could take place in our country makes us realize how far we are from being truly civilized or Christian in an important phase of our social life. They are an ineradicable stain not merely upon a single town or a single

state, but upon the honor and integrity of the whole nation.

"Any lynching is an outrage upon our sense of justice. Information at hand indicates that this one was especially so, in that the lynching plans were well known in advance and warnings to keep the victim in a place of security were disregarded. It seems clear that the authorities could have made a more determined effort to control the mob.

"The mounting toll of lynchings during this year has already brought the total to more than twice as many as in 1932. This upsurge of barbarity challenges the forces of law and order to stop this crime of crimes. Our country is showing a determination to banish kidnapers and gangsters. Let us demand an equal fervor in seeking out lynchers.

"Civic authorities may effectively do their duty but they cannot root out the conditions which cause lynchings to flourish. These conditions are the responsibil-

ity of the churchmen and other citizens of every community. The church bodies, both through the Federal Council and also through their separate denominational assemblies and conferences, have repeatedly declared their opposition to mob violence and their support of justice for all. If these declarations are to have any significance for concrete cases and not to be vague generalities, we must now express our sense of shame and sorrow at what has occurred in Maryland. It would be appropriate for all Christian people, when they as-

semble in their places of worship on the coming Sunday, to make public confession of the sin of lynching, of our failure to combat the evil with greater resoluteness and of our too complacent acquiescence in social conditions and attitudes that make lynchings possible. I suggest that next Sunday all church members engage in a great corporate act of penitence, in a common acknowledgment of our moral failure and in a united dedication to the task of removing the blot of lynching from our land."

The Chaplain in the C. C. C. Camps

THE HUNDRED and one problems raised by this gigantic relief plan are constantly being faced. The decision to maintain the civilian conservation camps until April 15, 1934, and possibly longer, is evidence of the success of the camps.

In order to provide for a religious ministry, each commander in the nine corps areas into which the United States is divided is authorized to appoint a reserve chaplain for groups of camps from one to ten in number. Up to date, not enough chaplains have been appointed. At present their responsibilities vary from five to twenty-five camps. This condition is being corrected.

Recently nearly sixty reserve chaplains and thirty-five regular chaplains engaged in this service responded to a simple questionnaire sent out by the General Committee on Army and Navy Chaplains. From the spirit manifested in the answers, it is clear that the chaplains are in dead earnest in their work. They are challenged by the needs and the possibilities of youth. A second fact gleaned from the answers is that Christian ministry, even in services of worship, does not need to be confined to Sundays. Since the enrollees are off duty on Saturday and Sunday and easily secure leave of absence, mid-week evenings are used for religious meetings and song services. This plan makes it possible for a chaplain to speak in more camps and also to use more clergymen living near at hand.

A third fact is that the clergymen in churches reasonably near the camps coöperate most heartily both in preaching and in helping to furnish social life. Musicians and entertainers go to the camp, or the enrollees are invited to the churches. Again and again the answer to the question about coöperation given by neighboring churches and ministers is—100 per cent coöperation. The Army pays a travel allowance of five cents a mile to those who help.

A fourth fact is that the enrollees act toward the chaplain very much as they do toward clergymen at home. The two important determinants are the attitude of the boy and the personality of the chaplain. Most interesting reports are given of conversions, heart-to-heart confidences, confessions, and all the other things that happen when a real servant of God tries to be helpful to youth and lives with youth. Much advice is asked on personal problems, including vocation.

A fifth fact is that the Bibles furnished by the American Bible Society have been taken by the thousands. These Bibles are never "passed out." The boys must ask for them. They do ask for them.

A sixth fact is that the chaplains wish gifts of books for permanent camp libraries in addition to the circulating libraries furnished by the government. Desirable magazines are much in demand.

A seventh fact is that the equipment for the chaplain is all too meager. It is almost a case of making bricks without straw. Every home missionary agency through the state superintendents and the churches should become acquainted with the camps in the state and find out what can be done. Here are 300,000 citizens. Our task is to help make them Christian citizens.

ROY B. GUILD.

Refuses Liquor Advertisements

The refusal of N. W. Ayer & Son, Inc., one of the leading advertising firms of the nation, to accept contracts for advertising liquor after repeal, has set a heartening example of high standards in advertising ethics. The president of the company, Wilfred W. Fry, explains its position in these words:

"We have cancelled our ten-year-old agreement with the Canadian Dry Ginger Ale, Inc., a highly-valued client, following that client's decision to engage in the manufacture and distribution of beer and whiskey.

"It is true that revenue from alcohol will contribute many millions of dollars to Federal, state and local treasuries, but this contribution, in the main, will be made by that class of the public which can least afford to make it.

"Many decades ago my firm adopted a policy of not advertising alcohol. The reason for this is simply that, as an advertising agency, we must identify ourselves so closely with the affairs of our clients that we are, in effect, a part of their business.

"In the case of a client who manufactures or distributes alcoholic beverages, this would create for us an impossible situation, since we would then be in the position of making alcohol attractive to the youth of this country. Furthermore, we do not wish to classify our other clients with the liquor business."

Appeal to President on Motion Picture Code

AS REPORTED in the October BULLETIN, the Federal Council's Committee on Motion Pictures presented recommendations at the hearings in Washington in September on the tentative Code for the Motion Picture Industry. The Revised Code of October 10, while it corrects many internal abuses and does a great deal for labor, almost entirely ignores the public relations of the industry. Realizing that little more could be expected of the framers of the Code, the Committee appealed directly to the President, sending the following statement on October 23, signed by Dr. Harold McA. Robinson as chairman, and Doctor Tippy as secretary:

"The Federal Council's Committee on Motion Pictures, after study of the Proposed Code of Fair Competition for the Motion Picture Industry, as revised on October 10, feels that the Code in the present form is not making the motion picture industry sufficiently responsive to the best interests of the consuming public.

"The Code shows important accomplishments in the correlation of the industry, in adjusting the rights and claims of its large personnel, especially of labor, in providing for increased employment, and in removing some of the abuses hitherto obtaining. Direct consideration for the consuming public, its rights and desires, appears, however, only in the two brief paragraphs of Article VII, in the form of a pledge, but without adequate sanctions. There are no provisions in the Code for the organized and articulate public to be heard. The Code assumes that it is an affair of the industry and, therefore, in relation to the consuming public, intramural. The implicit point of view in the Code is not that of a major industry conscious that it is the servant of the public, but of an industry which looks upon the public as a field for exploitation. . . .

"The use of motion pictures for educational and religious purposes, including showing before large audiences, is increasing. From the point of view of the public welfare this is highly desirable. There are 3,000 parish houses in the Episcopal Church alone. Churches and schools which are equipped to show pictures, and others which are being equipped, should be able to license commercial pictures freely at regular prices, subject only to the provisions of Article V (a) and (b) under Part 4, on page 41, which are reasonable. All showings of motion pictures before large audiences outside of theaters, such as school buildings and churches, might be looked at by the local theater manager as competitive; but this point of view should not be allowed, if the showings are non-commercial, that is, if they are shown at cost for cultural and recreational purposes. All ambiguity with reference to such showings in Article VIII, Part 3, page 64, should be clarified. . . .

"The provisions regulating the licensing of films in groups under the Optional Standard License Agreement as provided for in the Revised Code of October 10, in the judgment of the Committee are still unsatisfactory from the point of view of the consuming public. The interest of the public is to see the best and most interesting pictures and to get harmonious programs. Enforced group licensing of pictures sacrifices the public to the merchandizing of the output of the studios regardless of quality.

"With a view to giving the consuming public greater pro-

tection against objectionable pictures, and in order to give the organized public nationally and in communities a definite status in the Code and a right to be heard, the Federal Council's Committee on Motion Pictures makes the definite suggestions which follow, and requests that you, Mr. President, ask that they be incorporated in the Code which you sign:

"1. In Article VI, Section 6, page 60, add a third paragraph to be marked (c) and to read as follows:

"'Wherever, in a community, there is a better films council, whatever the name, representing organized groups of parents, teachers, churches, organizations of women and other welfare agencies, it shall have right of appeal to the Local Grievance Board on objectionable films and other features of the program, on their advertising, and on expedients designed to promote attendance. Pending decision by the Local Grievance Board the objectionable film, feature, advertising or expedient shall be suspended.'

"2. Under Article VIII, on page 64, add as *Part 4* the following:

"'National reviewing groups of the public shall have the right, and on request shall be given opportunity, to preview all pictures before their release; and shall have right of appeal to the Code Authority on objectionable films. The Code Authority shall make provision for the speedy hearing of such appeals. If the Code Authority shall decide that any such picture or part of the picture is objectionable it shall have power to suspend its release, or to remand it back to the studio.'

"3. Under Article V, F. Part 1, page 49, add a second paragraph, as follows:

"'Every exhibitor, in addition to the right to contract for pictures on the basis of the so-called Optional Standard License Agreement, shall have the right to contract freely with all distributors for single pictures at reasonable competitive rates, and to ask, if desired, that they be trade shown. In case an exhibitor believes that these rights are not being respected or that the license charge is unreasonable, or that this form of contract is being discriminated against, he shall have the right of appeal provided for in the Code.'

President Upholds Spiritual Values

"The churches are doing their share. The members have shown a splendid spirit. . . . We have faith in our churches and the churches have faith in us.

"In the task we all face—the problems of so-called economics, the problem called monetary, in unemployment, industry and agriculture—we shall not succeed unless the people hold the spiritual values just as high as we do the economic values."

—President Roosevelt, in address at Hyde Park, N. Y., September 30, 1933.

450th Anniversary of Martin Luther's Birth

(A Statement Authorized by the Federal Council's Executive Committee)

NOVEMBER TENTH of this year of our Lord 1933 marks the 450th anniversary of the birth of Martin Luther, one of the few really indispensable men in the history of human progress. His clear vision of the essential elements of true Christianity, and his fearless courage in standing by his convictions made him God's man and humanity's prophet as no other in his day and few in any day.

Martin Luther reopened to the individual soul the Holy Shrine of God's Presence. He made men see that the eternal realities are to be found through the free exercise of conscience, sensitiveness to the indwelling Spirit of God and the full personal appropriation by a living faith of the saving and transforming grace of God in Christ.

The world to-day is waiting for a revival of genuine religion. Obviously, it is not sufficient either to be tied fast to the moorings of past faith and order, or, on the other hand, to become negative, uncertain and colorless. It is not sufficient to be content with formal orthodoxy, social respectability and business success as evidences

of godliness. The economic order, with its dangerous tendencies to serve the private interest of the few, or to rely on force as the only hope of justice for the many; the political order, with its rampant nationalism threatening to break the world into fragments, with the growing determination of the nationalist state to make religion nothing more than a submissive department of the government; the whole social life of humanity, wandering in a desert of disillusionment—all need above everything else a faith by which just men can live, a new living sense of God as the supreme concern, a new hold on the essentials of Christianity as set forth by Jesus Christ and those like Luther who have understood His meaning for the world.

It has been truly said that "history shows no kinglier man than this Thuringian miner's son." Well may all who profess the Christian faith emulate his utter trust in God's grace, simple loyalty to Christ, passionate sincerity of conviction, courage and outspokenness in witnessing, which alone can give to the world the spiritual motive without which it now lags and would ultimately fail.

New Schedule of Radio Programs

BEGINNING WITH the first Sunday in November, the winter schedule of radio services sponsored by the Federal Council and church federations from coast to coast, over the network of the National Broadcasting Company, went into effect. The three ministers for the winter period are: Dr. S. Parkes Cadman, Dr. Daniel A. Poling and Dr. Harry Emerson Fosdick.

An important change has been made in the time of Doctor Cadman's broadcast. He is now heard from 10:00 to 10:30 A. M., Eastern Standard Time, instead of in the afternoon. It is expected that the transfer of this period to the morning will secure a greater audience than under the former arrangement, which provided for broadcasting the three Sunday afternoon messages in too close proximity.

The Sunday schedule is now as follows:

The Radio Pulpit—Doctor Cadman, 10:00-10:30 A. M., over W E A F and network.

National Youth Conference—Doctor Poling, 1:30-2:00 P. M., over W J Z and network.

National Vespers—Doctor Fosdick, 5:00-5:30 P. M., over W J Z and network.

A new mid-week program has been launched, entitled "Religion in the News," broadcast on Thursday evening from 6:30 to 6:45, over W J Z and network, with Stanley High as the speaker. The purpose of the new feature is to interpret national and world events of religious interest. The address differs from those of the

other periods in that it is not sermonic or devotional, but reportorial. It will keep the radio public informed of the most important developments in the religious field.

The Tuesday evening hymn sing continues to be broadcast on Tuesday evening from 6:30 to 6:45, over W E A F and network.

The Sunday programs of the last three months, beginning with the first of August and continuing to the end of October, have been received with great favor. The speakers during this period have been: Dr. Frederick K. Stamm, in "High Lights of the Bible;" Dr. Paul E. Scherer and Dr. Frederick H. Knubel, in "The Radio Pulpit," and Dr. William Hiram Foulkes, in "The Friendly Hour."

Lovers of the great music of the Church will be especially gratified to know that arrangements are being made for the broadcasting of a weekly program by the Westminster Choir, of Princeton, N. J. This is the famous choir under the direction of Dr. John Finley Williamson, which has made a vital contribution to a greater dignity and reverence in church music. Another choir of sixteen voices will also be heard weekly, probably at a Sunday morning period, if negotiations now pending are consummated. Frank C. Goodman, the Executive Secretary of the Federal Council's Radio Department, is coöperating in working out the arrangements for these two periods, which will be offered as presentations of the National Broadcasting Company.

Critical International Issues Faced

AMERICAN-JAPANESE relations, the Pan-American Conference, forced labor in Africa, conscience and the R. O. T. C., and coöperation among and between the churches of the United States and of other lands were among the subjects discussed at the joint meeting of the Federal Council's Departments of International Justice and Goodwill and Relations with Churches Abroad, held in New York City on November 2.

Influential churchmen from overseas participated in the discussions, including Dr. Julius Richter, Professor in the University of Berlin; Dr. J. H. Rushbrooke, President of the Evangelical Church Federation of England, and Dr. Adolf Keller, Director of the Central Bureau for Interchurch Aid. All of the overseas churchmen were pressed for an answer to such questions as these: What should be the policy of the churches of America toward the newly organized German Evangelical Church? How will the present German situation affect the movement for world peace and reduction of armaments?

Is a new naval race between the United States and Japan in the making? What has been the effect on American-Japanese relations of the Manchurian Episode? Is permanent peace in the Pacific possible? These were among the questions raised by Mr. Galen

Fisher, Executive Secretary of the Institute of Social and Religious Research. Professor Joseph P. Chamberlain, of Columbia University, spoke of the significance of President Roosevelt's proffer of friendship to the Russian government. J. Merle Davis, Director of the Department of Social and Industrial Research and Counsel of the International Missionary Council, who has just returned from Africa, spoke of social and industrial conditions in Rhodesia, and the bearing of these conditions upon the missionary enterprise.

Others on the program included Dr. Samuel Guy Inman, who spoke on the problems confronting the approaching Pan-American Conference, and Dr. Theodore A. Greene, of New Britain, Conn., who outlined a program of activities for denominational peace committees.

Dr. James H. Franklin, of the American Baptist Foreign Missionary Society, reviewing the Federal Council's work for international understanding during twenty-five years, described it as the most far-reaching influence of the American churches, and Doctor Keller paid a similar tribute from the standpoint of a European churchman.

Dr. S. Parkes Cadman, Dr. Arthur J. Brown, and Bishop G. Ashton Oldham were chairmen at different periods during the day.

A Fixed Date for Easter

As a contribution to the study of calendar reform, the Universal Christian Council for Life and Work has completed an inquiry into the attitude of the churches toward the stabilization of the date of Easter. A summary of the results of the study, carried on by Dr. Hans Schönfeld, the highly competent Research Director of the Council, was published in the April issue of *The Journal of Calendar Reform* (485 Madison Avenue, New York), with an introductory note by Dr. S. Parkes Cadman. A second article by Doctor Schönfeld, entitled "The Churches on Easter," appears in the September issue of *The Journal*. The full report, a booklet of fifty pages, is available at the international office of the Council, 2 rue Montchoisy, Geneva, Switzerland.

One of the reasons for undertaking the study was that the League of Nations, being engaged in an exhaustive study of calendar reform from the social and economic aspects, asked for the opinion of the churches of the world from the religious angle.

Dr. Schönfeld's study reviews the development of our present calendar, points out its defects, analyzes the proposals for general reform (including both the thirteen-month plan and the twelve-month plan with equal quarters of the year) and then discusses the question

of a fixed Easter in considerable detail. It would appear that there are no objections on grounds of doctrine and the officials of virtually all Protestant bodies have expressed their willingness to have a stabilized date for Easter.

The Sunday following the second Saturday in April is proposed as the date in resolutions adopted by the Council of the League of Nations. This would make Easter fall between April 9 and 15. There is evidence of a considerable body of opinion that the fixing of the date of Easter ought to be carried out in connection with a general plan for the revision of the calendar in more basic respects.

Ethan Colton, LL.D., for many years the distinguished head of the overseas work of the International Committee of the Y. M. C. A., is lecturing this fall and winter on some of the outstanding world problems. His addresses are based upon first-hand contacts with conditions in Europe. His subjects include: "Where Is Germany Going—and Why?" "Is the Soviet Union Heading for War or Peace?" "Why There Is No God in the Communist's World." Communications concerning engagements should be addressed to Mr. Colton at Upper Montclair, N. J.

Enlarged Plans for Relief to Coal Miners

During the past two years the Federal Council has actively coöperated with the American Friends Service Committee (Quakers) in a wide program of child feeding, relief, health work, subsistence gardening, canning, farm placement and experiments in the development of home craft industries among the stricken families of thousands of miners in the coal fields. This work has now opened the way to larger developments. The federal government itself has assumed the principal responsibility for relief and, in addition to its efforts to stabilize the coal industry through the N. R. A., has also planned to make possible the removal of thousands of surplus miners and their families, who desire to move, to the Homestead Colonies where they can live decently and independently on the land.

Urgently needed, however, is a continuance of the health work and supplementary relief in the almost indescribable misery of many coal camps where government relief will not, at best, bring more than enough to keep body and soul together. Money is needed by the Quaker workers in the field for medicine, milk for nursing mothers, cod liver oil for undernourished children. Fifty tons of clothing was distributed by the Quakers last year. At least an equal amount will be needed again.

Further social pioneering also remains to be done. Even though the government has brought about collective agreements in most of the coal industry, this does not necessarily mean that operators and union miners will desire, or know how, to work together in constructive coöperation. Even though thousands of families are to be transferred to the land this does not necessarily mean that they will live happily ever after! Grave social problems of community coöperation, education, recreation, cultural and religious life remain to be solved.

The American Friends Service Committee and the Federal Council now plan, in addition to relief and reconstruction programs, to send into these communities carefully selected and trained field workers to act as friendly advisers, leaders in adult education, in recreation and in cultural, spiritual and social life. These men and women will be especially equipped to assist the operators, the miners, and the new homesteaders to work together toward a more coöperative economy. No service, it is felt, is more needed just at this time.

The extreme suffering and the seething unrest in the coal fields call for prompt action. The joint Coal Areas Committee of the Friends and the Federal Council is waiting only for enough funds to send the first workers to the field to bring relief, courage and a new spirit of coöperation.

Checks should be made payable to Olive Van Horn, Treasurer, Coal Areas Committee, 105 East 22nd Street, New York City.

All kinds of clothing (new and old) should be sent, prepaid, to American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pa.

Distinguished European Guests

Dr. Adolf Keller, of Geneva, Switzerland, Director of the Central Bureau for the Relief of the Evangelical Churches of Europe, arrived in the United States on October 26 for a visit of several weeks, during which he will interpret developments in European Protestantism. The primary purpose of his visit is to deliver the famous Stone Lectures at Princeton Theological Seminary.

Doctor Keller is regarded as the foremost authority on European Protestantism as a whole. For many years he was the minister of the historic Saint Peter's Reformed Church in Zurich and filled the pulpit where Zwingli once preached. When the Swiss Church Federation was founded, Doctor Keller was made its Secretary. When the Central Bureau for Relief came into being in 1922, Doctor Keller was regarded as the one person best qualified for the post of its executive by reason of his contact with Christian leaders in all parts of Europe. He is honorary lecturer of the Universal Christian Council for Life and Work, in which he has been one of the influential leaders from the very beginning. He is especially well known as an interpreter of Karl Barth.

Another European visitor is Professor Julius Richter, of the University of Berlin, the foremost German leader in foreign missions. He has come to this country at the special invitation of Dr. John R. Mott to collaborate in the preparation of a new atlas of world missions. Doctor Richter's intimate knowledge of conditions in Germany and the developments in German Protestantism has brought him urgent invitations to speak before church groups. At the fall meeting of the Federal Council's Departments of International Justice and Goodwill and Relations with Churches Abroad, he gave a most informing account of what is happening in the churches of Germany to-day. While not in sympathy with more extreme tendencies, such as the proposal to incorporate an "Aryan paragraph" into the constitution of the German Church, and while maintaining strongly the necessity for the independence of the Church from political pressure, he has helped American audiences to understand the conditions in Germany which have made a nationalist revolution inevitable and the new spirit of unity which it has developed.

A third visitor whose presence is gratefully welcomed is Dr. J. H. Rushbrooke, of London, general secretary of the Baptist World Alliance and president of the Evangelical Free Church Council of England. His address on the situation in Europe before the Federal Council on November 2 was a masterful analysis.

Universal Bible Sunday

CONVINCED THAT amid the perplexities in which the world is moving there may be found in the Scriptures both principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living, the American Bible Society is promoting Universal Bible Sunday this year with more than ordinary zeal.

Universal Bible Sunday will be observed on Sunday, December 10, and the theme suggested is "The Light Shineth in Darkness" (John 1: 5). The theme is eminently appropriate since in the darkness of these days the gracious and ever meaningful messages of Scripture shine forth with a peculiarly penetrating brilliance.

Universal Bible Sunday aims at directing attention to the central place which the Scriptures occupy. Its observance this year should lead thoughtful Christians to draw upon the resources of Scripture for the strengthening of character and for



the enriching of those personal qualities which make men equal to hard days.

A new pageant-drama especially suitable for Universal Bible Sunday has been prepared. "Let There Be Light!" is the title. It consists of skillfully arranged music, hymns, Scripture passages, episodes, and tableaux. It is prepared by Elliot Field and published by the American Bible Society for churches and religious groups desiring to present a message in dramatic form on the value and significance of the Bible. An attractive feature of this pageant-drama is its unusual flexibility, for by modification it can be adapted to the use of small churches having only a minimum of equipment while larger churches will be

able to use it in its entirety. It will be mailed postpaid, for twenty-five cents in stamps or coin, to anyone addressing the American Bible Society, Bible House, Astor Place, New York.

The Federal Council at the World's Fair

THE WIDELY acclaimed new portrayal of Christ, entitled "The Nazarene," or "Christ Triumphant," by Colonel Henry Stanley Todd, one of America's great portrait painters, has been exhibited in the Hall of Religion at the Chicago Century of Progress by the Federal Council of the Churches of Christ in America. The painting was loaned to the Federal Council by Mr. Todd because of his deep interest in furthering the spirit of Christian unity.

Colonel Todd's painting shows the face of Christ against the blue of the sky, with a suggestion of the Cross outlined by the clouds. Those who have seen the painting have been especially captivated by the impression which it makes of virile strength and fearlessness combined with crystalline sincerity, winsome charm, serene faith and loving sympathy.

The painting was the outstanding feature of the wing in the Hall of Religion which is devoted to the exhibit of coöperative Protestantism. Other parts of the wing presented in graphic form the work of the Protestant churches in home missions, foreign missions, Christian education, evangelism and social welfare.

The Federal Council of Churches exhibited the painting of Christ in order to emphasize the fact that the twenty-seven denominations that constitute the Council find their bond of unity in their common loyalty to Jesus Christ. The constitution of the Council recognizes the personality of Christ as the unifying center of the movement for church coöperation by declaring that

the Council has been created in order to manifest the "essential oneness of the churches in Jesus Christ as their Divine Lord and Savior."

On July 16, the painting was dedicated to its mission at an impressive service in the Hall of Religion. Colonel Todd was present and told the story of his long desire to transfer to canvas his inner picture of the Master. Dr. H. Ray Anderson made the prayer of dedication. Dr. Albert, Vice-President of the Century of Progress, expressed the great satisfaction of the officials at having the painting on exhibit at the Fair. Dr. Herbert L. Willett, as Chairman of the Federal Council's Midwest Committee, was the chairman.

In October, after having been viewed by millions of people at the World's Fair, the painting began an itinerary covering the cities in which the united foreign missionary conferences are being held. It has been shown under the auspices of the Missionary Education Movement, which has also assumed the exclusive responsibility of making reproductions of the painting for popular distribution.

It is now probable that the painting will be sent to Europe next year, for showing in some of the leading cathedrals of England and Germany. As a result of conferences which Dr. William F. Sunday, pastor of the Church of the Good Shepherd, of Brooklyn, held in Europe this summer, a widespread expectation has been created. The Press Commission of the Universal Christian Council will probably be in charge.

Valuable Devotional Literature

Sensing the hunger for helpful devotional literature, the Federal Council's Department of Evangelism is making available the following materials which are proving to be valuable for deepening the spiritual life:

To-day is a monthly publication of pocket size with a devotional meditation, prayer and Scripture reading for each day. The price is five cents per copy, sixty cents for one year's subscription, or \$1.00 for two years. It may be ordered in quantity each month and sold for five cents a copy to the church membership.

The Week of Prayer Topics for the beginning of the new year, January 8-13, have come from press. This week is observed throughout the world as a time of united prayer. The topics for the successive days of the week are:

- Christ and the World's Need.
- Christ and the Home.
- Christ and Our Economic Life.
- Christ and Our International Life.
- The Church of Christ.
- Christ and World Missions.

Each local congregation may observe the week, or a group of churches in a community or city may hold united daily services, following the topics outlined. The price of the pamphlet is five cents a copy, twenty-five cents a dozen, \$1.50 a hundred.

The Fellowship of Prayer has been used in large quantities by the churches of America for a number of years. This booklet contains a series of personal and family devotions for the Lenten period, beginning February 14 and continuing until Easter. This year, Dr. Charles E. Jefferson has prepared the series of devotions—which is sufficient recommendation. The price is three cents each, or \$2.00 per hundred.

When requesting samples of devotional literature please send a sufficient amount to cover price per copy, plus postage.

A Film to Safeguard the Home

The picture, "Damaged Lives," sponsored by the American Social Hygiene Association, now being shown in this country, represents a new type of educational film in which a difficult theme is handled with great delicacy and in which filming and acting of a high order make health education interesting.

For love of Joan, Donald, who has been a world traveler since graduation from college, settles down in the office of his father, who is the president of a steamship company. Joan has long expected to marry Donald, but has been waiting for him to show the serious purpose that his work in the office now demonstrates. A business associate takes Donald to a wild dinner party where, through the influence of liquor, the young man is led into a situation which makes him a victim of disease. The tragedy is unknown until

after the marriage, when its discovery almost wrecks the lives of the two young people. In a moment of madness, Joan turns on the gas, which would have destroyed them both, and their unborn child. They are saved from this, however, and through the help of the family physician and a wise specialist, the parents are restored and the health of the coming child is safeguarded.

The film is followed by a medical lecture which is scientifically authoritative, and is so well done that invariably the large crowds which have seen the picture stay till the end of the lecture also.

Religious leaders may wisely assist the American Social Hygiene Association in pushing this film. Public health officials are recommending it, and a plan is now being made to have it shown at the National Conference of Social Work. Perhaps the most important thing of all about this picture is the way in which it demonstrates that education for public health, and for the safeguarding of family life, can be made so interesting that a film of the greatest educational value can be shown in the regular commercial motion picture houses.

Re-Studying Home Missions

In preparation for the annual meeting of the Home Missions Council in January, and in consummation of the "Five Year Program," a Committee on Review and Forecast, under the chairmanship of Dr. H. W. A. Hanson, President of Gettysburg College, is preparing a report which is expected to have wide influence. Behind the report lies the constructive work which has been done by the Committee on Five Year Program, under the chairmanship of Dr. Hermann Morse. From October 3 to 5 the two groups were in joint session in the Madison Avenue Baptist Church House, New York, surveying the present status of the home missionary enterprise and appraising it in the light of the best thinking and experience.

A substantial volume analyzing and interpreting the home missionary movement has been prepared which, after it has been through further processes of review and criticism, will be published in permanent form. This volume may confidently be expected to be the most significant contribution to the literature of home missions that has appeared in many decades. Such a volume would have been impossible without the background of the conferences on comity and the Home Missions Congress which have been carried through by the Home Missions Council, under the direction of Dr. William R. King, with the coöperation of the Federal Council and the Council of Women for Home Missions. In the light of the discussions that have already taken place, it is clear that one of the primary emphases of the forthcoming report will be the necessity for a greater measure of interdenominational planning and coöperation.

Hymn Festivals in the Churches

A proposal for holding "hymn festivals" in the churches at least once each year was put forward by the Federal Council's Committee on Worship, at its fall meeting, which was held on October 31 under the chairmanship of Bishop Wilbur P. Thirkield. The councils of churches in the various cities of the country are to be invited to further the observance, which is designed to cultivate a wider and deeper appreciation of the great hymns of the Church. The recommendation included provision for the collaboration of the Federal Council's Committee on Worship with the Hymn Society, the American Guild of Organists and the National Association of Organists.

A report based on a recent survey of more than one hundred theological seminaries, from the standpoint of their provision for training ministers in the conduct of worship and for the development of the devotional life, was made by Dr. Luther A. Weigle, of New Haven, Dean of the Yale Divinity School. The report laid emphasis, not only upon more adequate classroom instruction for worship, but also upon the supervision of the work which students do in filling nearby pulpits. On this point the report said:

"Student pastorates, which were once endured by theological schools as a necessary evil and considered chiefly as a source of student finance and regretted because of the time which they took from the student's study, are now considered by most theological seminaries in an entirely different way. More recently, emphasis upon the project method has led to a new evaluation of these student pastorates as an important part of the training of the students."

The report of the survey is to be presented to the Conference of Theological Seminaries.

Progress in California

At the annual meeting of the California State Church Federation, held in the First Congregational Church, San Francisco, reports of activities brought encouragement. These activities included conducting preaching services in Yosemite National Park Church, very extensive coöperation through home missionary officials and pastors in hundreds of C. C. C. camps, the organization of a church in San Quentin Prison, helping to prevent the passage of a bill to tax all church property, work for migrant cannery workers, and coöperation with the Union Church at Boulder Dam.

Since the death of Dr. F. M. Larkin, the Executive Secretary, Dr. Guy W. Wadsworth, of the Church Extension Board of the Presbytery of Los Angeles, has carried the executive responsibility without salary, being ably assisted by Rev. Ralph W. Bayless. In the election of officers, Doctor Wadsworth was elected First Vice-President and Mr. Bayless Executive Secretary.

For several months, study has been given to the pro-

posal to merge the different interdenominational organizations in the state and to coördinate the work in the northern and southern sections of the state. The plan proposed is to have one comprehensive organization to be called the California Church Council. The plan was favorably received but certain modifications were proposed. It was recommended that a commission, charged with full responsibility for perfecting the plan, be created, composed of two representatives from the north and two from the south, nominated by each of the following organizations: California State Church Federation, Councils of Religious Education, Home Missions Councils and Missionary Education Movement.

Councils of Churches and Foreign Missions

In the series of united foreign missionary conferences, now in full swing across the country with a group of able speakers headed by Dr. E. Stanley Jones, of India, the coöperation of the councils of churches in the various cities with the Foreign Missions Conference, is proving to be an important factor. This is the first time that the councils have been called upon to serve the foreign missionary movement in this way, although the relations with the home missions agencies have been close. Previously, for some years, the home missionary boards have coöperated because of the common interest in comity. Now the foreign boards and the city councils have become acquainted and are enjoying the fellowship. The councils are reporting enthusiastically the inspiration this fellowship has brought.

The cities to be visited by the missionary team during the next few weeks are: Milwaukee, Wis., November 12-13; Des Moines, Ia., November 14-15; Sioux City, Iowa, November 16-17; Omaha, Neb., November 19-20; Lincoln, Neb., November 21-22; Topeka, Kan., November 23-24; Kansas City, Mo., November 26-27; Wichita, Kan., November 28-29; Oklahoma City, Okla., November 30-December 1; Saint Louis, Mo., December 3-4; Springfield, Ill., December 5-6; Indianapolis, Ind., December 7-8; Washington, D. C., December 10-12; Philadelphia, Pa., December 13-15.

A Reformed Church Anniversary

The Reformed Church in America celebrated on October 15 the one hundred and sixtieth anniversary of the beginning of its relief and pension work for ministers. Only one other Church in the United States, the Presbyterian, preceded it in this form of service.

The Ministers' Fund, with headquarters at 25 East 22nd Street, in New York City, protects 851 ordained ministers and their families. In the past year its benefits have been given to 283 persons—widows, orphans and ministers—to the extent of \$97,299.93.

The Golden Rule Book

The observance of Golden Rule Week, December 10-17, this year is to center around the idea of "Save-and-Share." As an aid to an appropriate observance, "The Golden Rule Book" has been prepared, which emphasizes the possibility of practicing the Golden Rule through thrift menus and other household economies, and presents informational and inspirational material.

One of the most impressive sections of the Golden Rule material is that which summarizes the wealth and income of America, and gives a classification of national expenditures, with charts and graphs. The following paragraphs indicate the stimulating character of some of this material:

"We spend twice as much for drinking, smoking and narcotics as we give for church and organized private philanthropy, including unemployment relief. If we count only the money that is given voluntarily through organized private philanthropy, we spend more for jewelry and gadgets and for chewing gum

and candies than we give for all church and private charity organizations, including our hospitals, institutions for the aged, orphanages and other social welfare work.

"Abundance of natural resources has led to an extravagance in the United States unknown to the older countries. Our consumption of the so-called luxuries has grown enormously. In 1929, it amounted to over twelve billion dollars—\$12,573,000,000, constituting over ten per cent of our national income.

"A comparison of this figure with other items of expenditure reveals the fact that we spend as much on luxuries as we accumulate in savings (\$12,543,000,000 in 1929). Furthermore, our luxury bill is three times as large as the amount we spend on both public and private education."

"The Golden Rule Book" is published in a gift edition at \$1.00 (paper, \$.50), and a special proposal is made to local churches in accordance with which they can secure income for their own work as well as helping the Golden Rule Foundation by the sale of the book. Those who are interested in further information should address the Golden Rule Foundation, Lincoln Building, New York.

Let There Be Light!

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"Youth for Christ" Movement Develops

A special emphasis upon the evangelism of youth is to be made by the denominations during 1934, as decided at the Pittsburgh meeting of the Federal Council's Department of Evangelism last Easter. Arrangements were made with the Pittsburgh Council of Churches and the Youth Council of the city to conduct a county-wide Youth for Christ Movement during September, October, and November of this year in order to test out the plan in a laboratory way.

The results in Pittsburgh have been most gratifying. Much credit is due Mr. William Wise, President of the Youth Council of Allegheny County, who has rendered invaluable service. There has been the greatest unanimity on the part of all the pastors and youth organizations of the churches during the entire program. On October 2, over 700 young people were present at a special rally to consider their personal responsibility for the winning of other youth to Christ.

During the week of November 5, twenty-four classes for the training of youth for personal work were held each night in twenty-four different communities in various parts of Pittsburgh. A committee had prepared a special textbook for study in these classes. The two weeks of November 12-26 have been designated as the period for witnessing and winning on the part of Christian youth. November 26 is to be Membership Day in all the churches of the city. In the afternoon, a united communion service will be held. This will be a dedication time for further witnessing during the months ahead. The organization and work will be continued during 1934.

During 1934 many other communities, cities, and counties are expected to do what the Pittsburgh group has demonstrated can be done by united, prayerful effort.

New Manual of Interchurch Work

Community Programs for Coöperating Churches is a new book which answers for the local community—towns, counties and cities—the question, "What can churches do coöperatively for religious and social welfare?"

Its suggestions are based on a study of what is actually being done. It is not a reiteration of theories or preachments on unity. It is the result of twenty-five years of experience in coöperation. It deals definitely and concisely with Christian education, evangelism, social service, women's work, international and inter-racial relations, publicity and organization. It has been prepared for councils of churches, ministerial associations, organizations of women, councils of Christian education, and Young Men's and Young Women's Christian Associations.

The following men have collaborated in the preparation of this manual of methods: Fred B. Smith, Jesse M. Bader, Samuel McCrea Cavert, H. Paul Douglass, Roy B. Guild, Sidney L. Gulick, George E. Haynes, J. Quinter Miller, William L. Mudge, Ross W. Sanderson, Miss Anne Seesholtz, Charles Stelzle, Worth M. Tippy.

Economic conditions have made it advisable that the book be as compact and inexpensive as possible. It contains 96 pages. It is published by the Association Press for the Federal Council. It sells for 35 cents a copy with a liberal reduction for larger orders.

One striking feature is the absence of the note of finality. After gathering together the very best programs to be gleaned from the field of coöperative work, the closing chapter by H. Paul Douglass, entitled "Trends in Coöperative Protestantism," presents a direct challenge to work for a still more effective coördination of Christian forces.

The editors are Rev. Roy B. Guild, of the Federal Council staff, and Rev. Ross W. Sanderson, Executive Secretary of the Baltimore Council of Churches.

Labor Speakers in Washington Churches

On the invitation of Bishop Freeman, Mr. William Green, President of the American Federation of Labor, preached in the National Episcopal Cathedral in Washington, D. C., before a large audience on the afternoon of Sunday, October 8. Sixteen other addresses by labor leaders during the sessions of the American Federation of Labor annual convention, were made in Washington churches of different denominations, including among others, the Mount Pleasant Congregational Church, the Epiphany Episcopal Church, and the Grace Reformed Church. The Washington Federation of Churches coöperated with the Federal Council of Churches in making available to the local churches these labor speakers—a project which has been carried out now for about ten years by the Federal Council, in order to give opportunity for a presentation of the ideals of the labor movement and to promote a better understanding between the church and labor. James Myers, Industrial Secretary of the Federal Council, attended the convention of the American Federation of Labor and assisted in placing the speakers.

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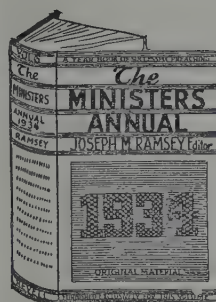
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A New Temperance Program

The temperance forces have scarcely as yet had time to readjust their program to the repeal of the Eighteenth Amendment and the new situation which follows. Two major lines of effort require fresh attention. The first is a new policy of education. The second is the social control of the liquor traffic.

The Presbyterian Board of Christian Education (Witherspoon Building, Philadelphia) has made a first contribution to the educational problem by the preparation of a discussion course on "Alcohol and the Liquor

Problem," for use by adult organizations or groups in the local church. The study includes a worship program bearing upon the issues. The course itself deals with the following questions and subjects:

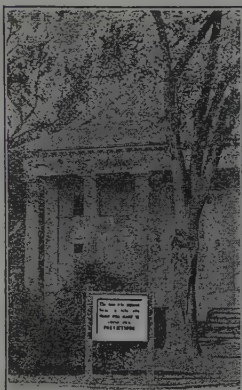
- Why does alcohol constitute a major social problem?
- What is the point of view and place of women in the movement against alcohol?
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Church Giving—in Prosperity and Depression

The total contributions to the Protestant churches of the United States in 1932 were \$378,000,000, in round numbers, according to a study made for the conference of the promotional executives of the principal denominations, held in New York under the auspices of the Federal Council of the Churches of Christ in America on September 27.

The figures on the giving to the churches were contained in a research study on trends in church finance, made for the conference by A. C. Marts, president of Marts & Lundy, Inc., a well-known New York firm of financial counsellors.

The contributions to the churches in 1932, as analyzed by Mr. Marts, were approximately forty per cent below those in 1929, as compared with a larger drop of fifty-four per cent in the national income during the same period. The fact that the giving to the churches had declined less than the income of the nation during the depression was interpreted as an exceedingly hopeful

sign and an indication of the hold of the Church on the hearts of the people.

The 1929 contributions to the churches were reported as \$581,000,000, falling to \$378,000,000 in 1932. The 1929 national income was eighty-five billions; the 1932 national income was set at forty billions.

The advantage which the churches have enjoyed in suffering a smaller decline than the national income was, however, set over against the fact of the small amount of the churches' share at any time. The total share of the churches in the national income during any of the years for which Mr. Marts had gathered data was not quite one per cent. Moreover, the churches did not share at all in the special growth of national income during the "boom" years 1927 to 1929. On the contrary, the income of the churches actually declined about three per cent during those years. The people had more money but apparently the surplus was spent for personal indulgence and the satisfaction of material wants.

Expenditures for recreation in the United States during 1927 to 1929 greatly increased. Since 1929 the expenditures for recreation have equally rapidly declined, the drop being sixty-five per cent.

Mrs. Decie F. Dunkley returned to Des Moines the first of October to resume work as executive secretary of the Des Moines Council of Churches.

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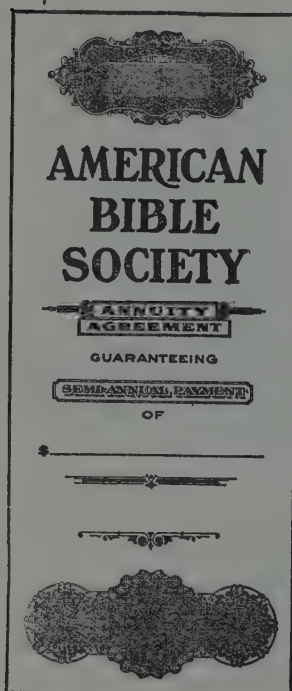
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Nebraska, Lincoln, January 15-17, 1934.

New York, Syracuse, November 8-10, 1933.

Ohio, Columbus, January 29-February 1, 1934.

Oklahoma, Ponca City, February 22-24, 1934.

Oregon, Portland, November 7-8, 1933.

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THE PROTESTANT CHURCHES AND THE INDUSTRIAL CRISIS. By Edmund B. Chaffee. Macmillan Co. \$2.00.

CHRISTIANITY AND INDUSTRY. By Alva W. Taylor. Friendship Press. \$1.00.

No person is better qualified to write on the relation of the churches to economic questions than Edmund Chaffee, a man in love with his fellow-men and experienced in the practical social program of the Christian Church. His work at the Labor Temple on the East Side of New York is outstanding.

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Unemployment is shown not to be something suddenly thrust upon us, but an ever-increasing problem for years, and dealing with it a part of our social program for years to come. War finds its root in the present economic order and will continue so long as surplus is piled up for reinvestment in the hands of a few persons. The desire to serve and the joy in a task well done should replace the profit motive. Class distinction is a hangover from slavery days and should be removed from the social order. The machine is our friend, but has been used in a way to deprive the worker of his rightful share in production.

The duty of the Church in the industrial crisis is to help the people, both employer and employee, to understand the changing order of the day and to adjust themselves accordingly. The ultimate responsibility rests on the individual, who can help the present situation by (1) giving to the limit of his ability, (2) recognizing that we are at the end of an epoch, (3) doing his share of the work, (4) living simply, (5) fighting for a new order with weapons consistent with the world of love which he seeks to build.

As to preaching the social gospel, it is suggested that the preacher must somehow make it clear that his first interest is really in the Christian message and method, must know that in love there is power, and must himself live the social gospel.

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struction" upon modern industrial problems, "Jesus was a teacher of religion who has left certain fundamental principles of living." The world has to be transformed into the Kingdom of God in order to make it possible for humanity to live the Christian life to its fullest. The author constantly emphasizes the fact that Jesus regarded human life as a sacred thing. There is an informing discussion of historical conditions concerning industrial relations in the past.

This book will be especially useful in mission study classes and other groups requiring an elementary account of the development of our economic system and an appraisal in the light of Christian teaching.

I. C. WISE.

Religion in the Highlands

By ELIZABETH R. HOOKER. \$1.50 cloth; \$1.00 paper. Order from Home Missions Council, 105 East 22nd Street, New York.

The Institute of Social and Religious Research undertook a study of the religious situation of the Southern Appalachian Highlands at the request of the Committee on Comity and Five-Year Program. The results of this study, made by Miss Hooker, are now available in book form. This study was conducted in co-operation with an Economic and Social Study of the Southern Appalachian Highlands made under the direction of Dr. L. C. Gray of the Bureau of Agricultural Economics of the Department of Agriculture, coöperating with agricultural colleges and the experiment stations of Southern states in Highland territory. Surveys were made of 17 counties. In addition, there is a chapter on the mission schools of the Highlands, written by Dr. Fannie W. Dunn of Teachers College, Columbia University, who personally visited a number of the schools in the Highlands.

The facts presented will enable denominational officials, ministers and teachers working in the Highlands to see their problems from a new angle. They will also be of interest to many church mem-

bers and other benevolent persons who contribute to the support of churches, schools and community centers in this section. The antecedents and environment of the Highlanders are traced. The general church situation and conditions confronting home missionary agencies are fully considered.

The appendices contain valuable information on the isolation and poverty of subdivisions of the Highlands and include lists of missionary and philanthropic schools and local missionary enterprises other than schools. There is also a selected list of books on the Highlands for those interested in further study of this section of the United States.

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This book is not pleasant reading for those of us—and our name is legion—who, during 1917-1918, swallowed the war-time propaganda whole and then used our pulpits and pens to glorify the war as a great Christian crusade. We wish that the ghosts of what we said then might lie buried in oblivion instead of rising to haunt us now. But it is good for us to have to see them. Perhaps it will help to keep us from yielding to future war hysteria if we are forced to recall what shallow and false things we said in the last war. If our war-time statements were not here so carefully documented, we could hardly believe that we ever uttered them. Standing there before us in black-and-white, they warn us never again to give way to the herd instinct, never again to try to reconcile

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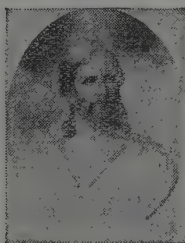
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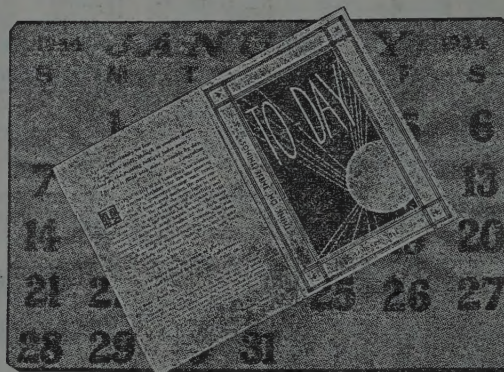
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